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THE CHURCH AND THE WORLD

MISSIONS

The Religious Issue in the Mexican Situation

The age-long struggle affecting the relation of church and state is being refought in Mexico. It is well known that the religious situation in Mexico is vastly different from that in the United States. In Mexico virtually the whole population professes the Roman Catholic faith, and there is no religious influence worth mentioning to counterbalance the influence of the clergy. A little more than half a century back the dominant political, social, and economic power, in addition to the religious control, belonged to the Roman Catholic church. Luis Cabrero, writing in the *Forum*, in August, places before us the religious issue affecting the Roman Catholic church in the present Mexican crisis. More than half a century ago, when the church control was at its highest, the revolution of 1856-59 was stirred up. This revolution was the bloodiest that Mexico has ever witnessed, and it affected the country more deeply than the present revolution is doing. The object of that revolution is readily seen in the Laws of Reform which were enacted, and which aimed to strip the Roman Catholic church of economic and political power in Mexico. The principal items in the Laws of Reform were: (1) separation of church and state; (2) incapacity of the church to possess landed property; (3) abolition of convents.

Luis Cabrero says that, while these laws have been enforced in part, they have been so widely evaded that the present situation remains much the same as before, and that stringent measures are necessary to thwart the plans of the Catholic church to secure for itself economic and political power. The constitutionalist government

is the factor in Mexico that is avowedly endeavoring to enforce the Laws of Reform at the present time, and Mr. Cabrero states its aims thus: "The aim of the constitutionalist government with regard to the Mexican Catholic church is to enforce the strict observance of the laws known as Laws of Reform, which up to the present time have been disregarded. The constitutionalist government demands the fulfilment of these laws, because they form an integral part of the Mexican Constitution. These causes must be maintained because the causes which demanded their enactment are still prevalent in the country."

It appears to be needful, when seeking a proper estimate of the actual happenings, to see to it that isolated acts are not permitted to obscure the real aims of the constitutionalist government. Moreover, Mr. Cabrero says that the constitutionalist government proposes to give full guaranty in religious matters to the practice of any cult, but it is determined to establish effectively the principle of separation of church and state.

German Missionaries in India

One aspect of the baneful influence of the European war is to be seen in the reduction of the missionary forces in India. Figures presented by Mr. Austin Chamberlain show that during the first year of the war there were 627 German missionaries in India, of whom, in April, 115 were interned, 70 others were residing in specified places, and the remaining 442 were at liberty and at their posts on parole on condition of good behavior. The *Literary Digest* for October 2 considers that it speaks something for British tolerance that hundreds of German missionaries in India have been

permitted to continue their work unmolested thus far; also, that it speaks somewhat for the German missionaries that their critics who want them interned can point to few abuses of this hospitality. But a writer in the August number of *The Nineteenth Century and After* says that public opinion in India demands "a complete sweep of enemy aliens, missionary or otherwise." Mr. Austin Chamberlain seems to approve of such recommendations and he reported in the House of Commons that representations from India showed that the time had come to take greater precautions against abuse of the leniency hitherto shown. The German missionaries there, it appears, are destined to mingle with the other "enemy aliens in India, whatever their calling or sex," who are to be "interned or cleared out of India, subject only to just individual exemptions sparingly granted on the responsibility of the highest authorities." Thus it is that the war may deprive the missionary work in India of 627 active missionaries.

What Christianity Has Done in Japan

Protestant Christian missions have been in Japan a little more than half a century. As time is thought of in the history of a religion or a nation fifty years is a short space. Even so, the question is legitimately put, "What has Christianity done for Japan during this period?" President Kajmasuki Ibuka, writing in the *Missionary Review of the World* for September, offers an answer. To have an intelligent appreciation of this question and its answer it is needful to bear in mind that fifty years back Christianity was prohibited as the "Evil Sect," and to profess Christianity meant death, and the barest suspicion of it brought imprisonment. Now the national Constitution guarantees freedom of faith. Two years ago, when the government called together the "Three Religions Conference" in Tokyo, seven Christian ministers were

accorded precisely the same treatment as the Shinto and Buddhist high priests. There are now in Japan 100,000 Protestant Christians, with, perhaps, three times as many more who are allied to them by conviction if not by church membership. More than 200 congregations support their own pastors. There are 1,875 Sunday schools, with 108,000 teachers and pupils; 81 Young Men's Christian Associations, with 8,600 members. There are also many Christian schools and colleges.

The writer specifies five changes which have been wrought by Christianity in Japan: first, a striking instance of the influence of Christianity is seen in the change effected in the estimate of the rights of an individual; secondly, the radical change brought about by Christianity regarding the position of woman; thirdly, a fact of deep significance in the Christian higher education of women; fourthly, the introduction of social reforms which are placed to the credit of Christianity by Count Okuma; lastly, Christianity is bringing into the language and literature of Japan new world-views, new ideals of life, new conceptions of sin, and new thoughts of God. These changes serve to indicate how Christianity is meeting its task in Japan. They serve to incite courage, not to give contentment; for even the progress thus indicated is small indeed when measured with what remains to be done.

Schools of Chinese Language for Missionaries

There is more romance in missionary work undertaken in a new field, but the most romantic enterprise is not always the most successful. The missionary who opens a new field faces a very difficult task in the study of the native language; he has usually neither textbook nor trained teacher and thus a great deal of time is lost in the study of the language. Today the mission field is more and more, like the church at home,

organized on the basis of efficiency. Dr. Clarence H. Hamilton describes in the *Missionary Intelligencer* for August, 1915, how newly arrived missionaries are now "studying the Chinese language" in the language school of the University of Nanking. The head Chinese teacher supervises a staff of some twenty-five Chinese teachers who give to the students individual lessons in private rooms. The schedule shows for every morning four periods of study of forty-five minutes each; two of these are private lessons given by the individual teachers and two are classroom lectures

given by the head teacher himself. The individual teacher of each missionary student is changed every week, so that his pupil is not dominated by peculiarities of pronunciation of one man. In the afternoon the missionaries study characters, at the rate of forty-five a week, and combine them in idiomatic Chinese sentences. The curriculum of the school covers a year's study. It is believed that at the close of it the students will be able to continue the work on their several stations with the help of the ordinary untrained native teacher.

RELIGIOUS EDUCATION

The Place Actually Held in Our Colleges by Religious Education

Frequently we hear the question asked, "What are our colleges doing for religious education?" Some information is given to such an inquiry by Frank Knight Saunders in a paper which he read at one of the sessions of the Department of Universities and Colleges, held in Buffalo last March. He had previously made a survey of the religious institutions of the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, and Ohio, and he had derived the following data: of 23 theological institutions all but 5 recognize the importance of giving virile, historical instruction in the English Bible; of 5 state universities 3 recognize the Bible as a real factor in education; of 12 universities not supported by taxes half give full recognition to the Bible as a cultural asset; of 60 colleges of liberal arts 40 give reasonable place to the English Bible; of 70 first-rate secondary schools 56 give ample recognition to Bible-study.

Dr. Sanders concludes from his survey: that, while recognition of the Bible in English is firmly established in a majority of the representative institutions, there is still much pioneering to be done; that religious

education in secondary schools needs standardization; that normal schools are practically untouched, owing to the problem faced by tax-supported schools; that the most insistent need is for teachers who are competent to give instruction in the Bible; that there should be a standardization of the work to be done in each type of institution.

This information is valuable because it shows how large is the place given by our educational institutions to religious education, but it is much more valuable because it indicates the tremendous need which still exists for the recognition of the rightful place of the Bible as an educational asset.

Professor Denny and Professor Moffatt Receive New Appointments

Professor Denny has recently been elected as principal of the United Free Church College, Glasgow. Professor Denny thus succeeds the great church historian, Principal T. M. Lindsay, and is the recipient of a well-deserved honor. Professor Denny in accepting his appointment said:

Nobody knows better than I how unequal I am to filling the place of the distinguished scholar, one of my own teachers, whose loss we are all lamenting, and whose memory will always